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a detailed and luminous manner. Indeed, one cannot help wishing that the learned author may still further enhance the peculiar service he has rendered to theological study through his researches in the field of Jewish apocalyptic by bringing together into one full-orbed presentation the scattered rays of light thrown upon the New Testament by the pseudepigrapha as a whole. This is clearly the next step toward an advance in the exegesis of the New Testament and no one else perhaps is so well qualified to lead the way.

Although Charles had previously detected the use of the poetical form in various portions of the Ethiopic text of First Enoch, he is now more than ever sensible of the value of this discovery in relation to the critical problems connected with the ascertainment of the original text and the clearing-up of obscurities generally. Students will be grateful for the arrangement by which in the translation the poetical passages are printed as poetry, and also for the brief reviews given in the Introduction of the criticism and exposition of the book during the last sixty years. The Notes give evidence of finished scholarship, wide reading, untiring industry, and sound judgment. It may not be wise to accept without question all the author's critical emendations of the text, especially where he only "feels" that it is corrupt, but often they are ingenious, and his arguments in support of them weighty and convincing.

There are two appendixes to the volume, the first containing the Gizeh Greek Fragment of Enoch, and the second an interesting note upon the meaning of the title "Son of Man" in Jewish apocalyptic and the New Testament. It is also provided with serviceable indexes, and has been very accurately printed. The student who possesses this new edition (a new work) by Charles may count himself well equipped for a faithful study of a strange and composite but deeply interesting book, which may be regarded as a sort of half-way house between ancient Judaism on the one hand and Christianity and rabbinism on the other.

WILLIAM FAIRWEATHER

KIRKCALDY, SCOTLAND

THE SAHIDIC GOSPELS

The text of the Bible, in the original tongues and in the versions, is one of the fields which British scholarship has chosen to make peculiarly its own. Walton, Holmes and Parsons, Tregelles, Westcott and Hort, Swete, Brook and McLean, Gwilliam, Burkitt, Mrs. Agnes Smith Lewis—to set down a series of names quite at random—what other country can

furnish such an array? The great seven-volume edition of the Coptic New Testament issued by the Oxford Clarendon Press—the New Testament complete in Bohairic (1898–1905), and now the four Gospels in Sahidic, here under discussion¹—is another monument for all time erected by British learning and diligence in this province. And though in this edition of the Sahidic gospels not even the initials of the editor are given—as was done under the preface to the Bohairic—it is, of course, perfectly well known that the writer referred to in Vol. III, p. 390, is Mr. George Horner of Frome and Oxford, a name which, in spite of its bearer's modesty, deserves to be enrolled with those previously mentioned.

Nor is the value of the treasure collected by Mr. Horner and of the labor spent in gathering it impaired by the new finds acquired by Mr. J. P. Morgan, as announced by M. Henri Hyvernat in *JBL*, XXXI (1912), I, 54–57. Our gratification at the increasing interest and liberality which our public-spirited men of means are displaying in fields apparently remote from practical modern activities and our pleasure in so large and valuable an addition to America's slender store of archaeological and historical treasures from the Old World may not be untempered with a feeling of keen regret that Mr. Horner should not have been able to embody the new material, more complete, if not more important, than anything he had, in his work. Yet the archaeological productiveness of Egypt at the present time must have led Mr. Horner to expect something of this nature, if not of this extent. Moreover Mr. Horner's work remains done, and that fact cannot but be of the greatest assistance to the men intrusted with the editing of the newly discovered manuscripts. And—if it be permitted to express so large a wish in a little aside—perhaps we may expect, besides the separate edition of the new material, something in the nature of a supplemental volume compiled from it to go with the great Oxford edition of the Sahidic Gospels.

For it is not exaggeration to call these Oxford volumes a truly great and lasting work. In fact, the labor expended upon them was little short of stupendous. Not only have the results of previous publications—connected in the main with the names of Woide and Ford, Amelineau, Ciasca, and Balestri, some of them widely scattered through many volumes of various periodicals,—been gathered up in these Sahidic volumes of the Oxford Coptic New Testament, but Mr. Horner tells us

¹ *The Coptic Version of the New Testament in the Southern Dialect otherwise Called Sahidic and Thebaic, with Critical Apparatus, Literal English Translation, Register of Fragments, and Estimates of the Version.* 3 vols. xii+648, 479, and 399 pages, and x plates. Oxford: The Clarendon Press, 1911. £4 4s.

in his preface that he has collated afresh those that had been worked over before, and collated *de novo* such as had not previously been published of all the known fragments of the Sahidic New Testament text, except those of the Rainer collection in Vienna, work upon which at the time was made impossible by the untimely death of Professor Krall. The Oxford text is constructed from these fragments, because, previous to the Morgan find above mentioned, nothing else was obtainable. The more than 751 fragments used by Mr. Horner were scattered over nearly a score of libraries in all parts of Europe and some in Egypt; and of this great number of pieces only 16 contained more than two consecutive chapters, and only 7 others even that much. From this sorry heap of scraps Mr. Horner has constructed a continuous text of the four gospels, from which according to his statement only 14 verses are wholly absent, viz., Mark 1:20, 21, 24-29; 16:2-7. It can hardly be a mere oversight, but I do not know how else to account for the fact, that Mark 1:35; 16:13 are not mentioned in this list, though not so much as one letter of either is found in the printed text. It seems that they were reckoned by Mr. Horner among the verses fragmentary, but not wholly absent, of which 21 are by his count found in Mark. No list is given; but, if I mistake not, the verses meant must be 1:19, 22, 23, 30, 34, 35, 36, 40, 41; 16:1, 8, 9, 10, 11, 12, 13, 14, 15, 18, 19, 20. There is room for doubt, however, since the printed text exhibits small lacunae in other places as well. Not to mention 2:18, 19 (the missing syllables of these two verses are supplied by a Louvre fragment, Vol. III, 338); 15:41, where the letters missing are so few and so easily supplied that they are practically of no account—15:42, 43 are more fragmentary than 16:15, 18, e.g., and should, perhaps, be substituted for these. A printed list would have been very serviceable. The 13 (14?) verses in Matthew and the 3 in Luke in which from a few letters only, to all but a few letters of the verse are absent, are not so doubtful. They must be Matt. 5:38-42; 44-48; 6:1, 2; 10:28, 29 (in chap. 10 elliptical parentheses are used by mistake) and Luke 3:1-3 (or should one of the verses in Matt. chap. 5 be omitted to make 13?). The printing of these lists, which Mr. Horner must have compiled for himself, would have added little to his labor and saved the user much trouble. But this is a small defect and concerns the preface only. Moreover, we hope that many of these gaps will be supplied from the new Morgan manuscripts announced by M. Hyvernât.

Following the preface, the text is printed on the even pages with a literal translation facing it on the odd. A twofold apparatus

occupies rather more than half the page under both text and translation. The first, directly under the text, gives a succinct account of the fragments in which each verse is found. The second exhibits the inner-Sahidic variants with translation and a very liberal selection of variant readings from the Greek manuscripts, the versions, and the Fathers, for the most part after Tischendorf's Octava, but much improved in the versions, especially the several Syriac and the Bohairic, for which the recent editions were used. The text is constructed by Mr. Horner to follow as closely as possible the "Neutral" text of Westcott and Hort. The "Western" element, much smaller than was generally supposed, is admitted only, where the "Neutral" fails. That Greek words should be preferred to Coptic in the text and that Bohairic agreement should be avoided, is, of course the correct, mechanical procedure in attempting to secure the earliest possible Sahidic text. The literal translation will be of great help to scholars and students who do not know Coptic. A cursory examination of a small portion seems to prove it in the main very reliable, although, since literality rather than literary quality is the desideratum, "pasture" or "shepherd" might have been preferable to "tend" in Matt. 2:6 and "threshingfloor" to "floor" in Matt. 3:12, in both cases no worse a translation of the Coptic and less likely to mislead the reader dependent on the translation.

Of the variants only a few of the most interesting can be mentioned. Under Matt. 2:13 the omission from the list of variants of *Didache* 8:2, *ὅτι σοῦ ἐστὶν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας*, which agrees literally with the Sahidic, as Leipoldt pointed out in 1906, is a deplorable slip. The careless, sometimes care-free, "Western" element, though not so strong as was supposed, is yet distinctly present. The most patent examples of this are: the well-known singular Sahidic reading which supplies the name of the rich man, "Nineve," in Luke 16:19, and the great "Western" interpolation in Luke 23:53, "and when he was laid, they set a stone against the mouth of the sepulchre, such as hardly will twenty men be able to roll." Of late Alexandrian influence the only shadow is in the close of Mark, where the one fragment Mr. Horner had follows L. An examination of the superscriptions and subscriptions to the various gospels will not be found uninteresting; the information given in the apparatus must be supplemented by some given in the notes (III, 381 f.).

The register of fragments (III, 344-60), and the notes on the fragments (*ibid.*, 377-85) supply as much as is possible of the classification, of the manuscript evidence desired by Leipoldt in his notable review of

Horners' Bohairic New Testament, *Church Quarterly Review*, LXVII (July, 1906), 292-322. Absolute dating was impossible, since but one of the great mass of fragments bore a date (A. MART. 701=A.D. 985). Numbering the fragments according to their age, as constated by the best obtainable paleographical evidence, Mr. Horner has divided them roughly into three classes: I, Nos. 1-28, Cent. V (IV?)-VIII (this includes most of the papyri, none older than Cent. V); II, Nos. 30-69, Cent. IX and X; III, the remainder.

The long list of corrections and additions, three closely printed pages in Vol. I and eleven in Vol. III, will occasion no surprise to the experienced. The real cause for wonder is rather that the proof should have been read so accurately, and that the list of corrections is so full. With no special effort at proofreading, no serious error has been discovered by the reviewer which had not already been noted by the editor and his helpers.

In this estimate of the version the editor, upon the basis of a fairly full list of test-passages, points out, as has been stated, that the Sahidic text is strongly "Neutral" (is Salmon's term "Early Alexandrian" so generally accepted as Mr. Horner assumes?), with rather less "Western" contamination than had recently been supposed. Nor is there evidence of striking inner-Sahidic variation, though some examples of differing vocabulary and of Bohairic influence are found, naturally chiefly in the later fragments. The collection of Greek words and of proper names and foreign words with various or unusual orthography will be a welcome aid to the searcher. The chapter on the date of the version is rather noncommittal, perhaps rightly so. It will not, I hope, be unjust to the highly esteemed editor to say that he seems to the reviewer to incline somewhat unduly to the earliest possible date, as indeed, does F. G. Kenyon in the latest edition of his *Handbook*, if the review in the *Rev. Bibl.*, January, 1913, may be trusted. To the writer any date earlier than the third century seems out of the question. Perhaps it will not be out of place here to give expression to the surprise with which the reviewer read the statement in the preface (p. ix), that the White Monastery near Suhâg, the source of many of the extant manuscripts, was supposed to have been founded by the empress Helena, no mention whatever being made of either Pgol or Shnoute, the actual founders (see Leipoldt's *Schenute von Atripe*). The ten facsimiles at the close of the last volume are well executed and present fine specimens of Coptic uncial writing from the fourth to the eighth centuries.

Taken as a whole, Mr. Horner and the Clarendon Press of Oxford

are to be congratulated on the splendid consummation of many years of difficult and tedious labor in their classic edition of the Coptic New Testament. In conclusion we cannot refrain from expressing the hope that Mr. Horner may find occasion to continue and complete his masterly work, so that it may include not only the important, new material in Sahidic and Bohairic, but the sadly scattered Achmimic fragments and the vexed question of the Fayyumic and Memphitic versions, as well.

M. SPRENGLING

HARVARD UNIVERSITY

RECENT STUDIES IN CHRISTIAN ORIGINS

Various problems connected with the origin of Christianity continue to be much discussed. Denial of Jesus' existence is reaffirmed in the recently translated works of Drews¹ and W. B. Smith,² while his historicity is defended by David Smith³ and Thorburn.⁴ Van den Bergh van Eysinga⁵ restates the Dutch school's radical criticism of the New Testament books. Dujardin⁶ and Hamilton⁷ examine Judaism as a source of Christianity, while Clemen⁸ studies its non-Jewish origins and Perdelwitz⁹ traces the foreign connections of I Peter.

Drews's volume is an abridgment from his *Christusmythe*, II. Teil, in which he answers critics and reasserts his doubts about the historicity

¹ *The Witness to the Historicity of Jesus*. By Arthur Drews. Translated by Joseph McCabe. Chicago: Open Court, 1912. xii+319 pages. \$2.25.

² *Ecce Deus: Studies in Primitive Christianity*. By W. B. Smith. Chicago: Open Court, 1912. xxiv+352 pages. \$2.25.

³ *The Historic Jesus*. By David Smith. New York and London: Hodder & Stoughton, 1912. 128 pages. \$1.00.

⁴ *Jesus the Christ: Historical or Mythical?* By T. J. Thorburn. Edinburgh: Clark, 1912. xix+311 pages.

⁵ *Die holländische radikale Kritik des Neuen Testaments*. Ihre Geschichte und Bedeutung für die Erkenntnis der Entstehung des Christentums. Von G. A. van den Bergh van Eysinga. Jena: Diederichs, 1912. xiv+187 pages. M. 4.

⁶ *The Sources of the Christian Tradition: A Critical History of Ancient Judaism*. By Edouard Dujardin. Translated by Joseph McCabe. Chicago: Open Court, 1912. xvi+307 pages. \$1.50.

⁷ *The People of God: An Inquiry into Christian Origins*. By H. F. Hamilton. In two volumes. London: Frowde, 1912. xxxix+261 and xvi+252 pages. 18s.

⁸ *Primitive Christianity and Its non-Jewish Sources*. By Carl Clemen. Translated by R. G. Nisbet. Edinburgh: Clark, 1912. xiii+403 pages.

⁹ *Die Mysterienreligion und das Problem des I. Petrusbriefes*. Ein literarischer und religionsgeschichtlicher Versuch. Von Richard Perdelwitz. Giessen: Töpelmann, 1911. 108 pages. M. 3.60.